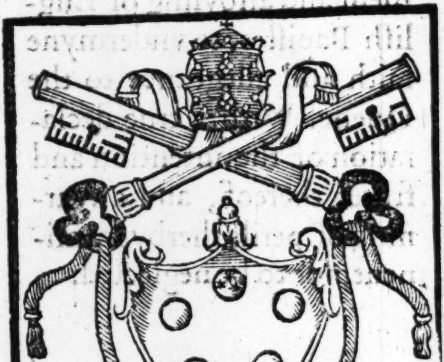
A Bull graunted by the Pope to Doctor Harding & other, by reconcilement and aſſoyling of Engliſh Papiſtes, to vndermyne faith and allegeance to the Quene. With a true declaration of the intention and frutes thereof, and a warning of perils therby imminent, not to be neglected.

Imprinted at London by Iohn Daye dwelling ouer Alderſgate.

XUM



NOueritis quod anno, die, mense et pontificatu infrascriptis in generali congregatione &c. pro parte Reuerendorum T. Harding, et N. S. et T. P. Anglorum fuit porrectum memoriale et supplicatio, quæ lecta fuerunt &c. Annis abhinc tribus &c. concessit T. H. &c. Episcopalem potestatem in foro conscientiæ absoluendi eos qui ad Ecclesiæ gremium reuertentur. Hinc potestati quia multi non credunt, petimus vt in scriptum aliquod autenticum redigatur. Ac etiam vlterius (monente nos temporis necessitate) humiliter petimus vt eisdem concedatur in causa irregularitatis dispensandi potestas, exceptis ex homicidio voluntario prouenientibus seu deductis in forum contentiosum, Quibus auditis et intellectis præfatus Sanctiss. Dominus noster decreuit quod prænominati absoluere possint in foro conscientiæ Anglos tantum prout petitur,

tur, etiam ab irregularitate incursa ratione hereſis et ab ea dependente emergente et annexa, dummodo abſoluendi abſtineant per triennium a miniſterio altaris. In quorum fidem & teſtimonium &c. anno. 1567. die Iouis 14. Aug.

ET quia ego &c. Notarius ſupradictus copiam ex proprio originali ſuo extractam collationaui & cum eodem concordare inueni, ideo ſubſcripſi ſignoq; meo ſolito ſignaui in fidem premiſſorum rogatus.

Forma abſolutionis.

DOminus noſter Ieſus Chriſtus qui dedit Diſcipulis ſuis poteſtatem ligandi & ſoluendi, ipſe te abſoluat, & ego autoritate omnipotentis Dei & beatorum Apoſtolorum Petri & Pauli necnon ſanctæ matris Eccleſiæ, atq; autoritate Papalis indulgentiæ, in hac parte mihi commiſſa & conceſſa abſoluo te ab omni irregularitate & ſententia excommunicationis maioris vel minoris a iure vel

vel ab homine tibi inflictis atq; etiam ab omnibus criminibus excessibus & peccatis tuis cõfessis contritis & oblitis, & ab omnibus casibus sedi Apostolicæ reseruatis. Restituo te communitati fidelium & Sacramentis Ecclesiæ, ac in illam innocentiam & puritatem in qua eras quando baptizatus fuisti, remittendo tibi omnes pœnas Purgatorij propter culpas & offensiones quas contra Deum & proximum tuum cõmisisti, Et plenariam remissionem atq; indulgentiam omnium peccatorum in quantum claues Ecclesiæ extendunt in hac parte tibi do & concedo, ita quod sis absolutus hic & ante tribunal Domini nostri Iesu Christi, habeasq; vitã æternã, & viuas in eo in sæcula sæculorũ. Amen. In Nomine patris. ✠ &c.

The Bull.

KNow ye that ỳ day, month, and time of our Bishoprike vnderwritten, in a generall congregation &c. on the behalfe of

the worshipfull Thomas Harding, M.S. & T.P. Englishmen, was exhibited a memoriall and supplication, which were redde &c. How about three yeares past, &c. our holy Father hath graunted to Tho. Harding &c. Bishoply power in court of conscience to assoile them that shall returne to the bosome of the church. To this power bicause many do not geue credit, we pray that it be put in writing in autenticall fourme. And also further (being occasioned by necessitie of tyme) we humbly pray that to the same persons be graunted power to dispense in case of irregularitie, except in cases arising of wilfull manslaughter, or brought in courtes of law. Which premisses being redde and understoode, our saide most holy Lord hath decreed that the said persones may in court of conscience assoile Englishmen onely, as it is prayed, euen also from

irregularitie

irregularitie incurred by reason of heresie and depending and arising vpon the same and annexed vnto it, so that the persons to be assoiled do for three yeares absteine from the ministerie of the altar. In credit and testimonie whereof &c. an. 1567. Thurſday the viiij. day of Auguſt.

And becauſe I &c. the Notarie aforesaid haue conferred the sayd copie drawen out of the proper originall and haue found the same to agree therewith, being requested I haue subscribed and signed it with my vsuall signe for credit of the premisses.

Note that the petition was made in the name of three, but it was graunted to foure.

¶ *The forme of absolution.*

OVr Lord Ieſus Chriſt, which gaue to his Diſciples power to binde and looſe, he aſſoyle thee. And I by the authoritie of almighty God, and of the bleſſed Apoſtles Peter and Paul, and alſo of our holy Mother the Church, and

by the authoritie of the Papale indulgence, to me committed and graunted, do assoile thee from all irregularitie & sentence of excommunication both the greater and the lesser layed vppon thee by law or by man, and also from all thy crimes, transgressions, and sinnes, confessed, contrite, and forgotten, and from all cases reserued to the Apostolike sea. I restore thee to the communion of the faithfull & to the sacramentes of the church, and into the same innocencie and puritie wherein thou wast when thou wert baptised, remitting thee all the paines of purgatory, for the faultes and offenses which thou hast committed agaynst God & thy neighbour. And I do geue and graunt to thee full remission and indulgence of all thy sinnes as farre as the keyes of the Church extend in this behalfe, so that thou shalt be absolued both here and before the iudgement seate of our Lorde Iesus Christ, and shalt haue euerlasting life, and liue in him world without end. Amen. In the name of the father ✠ &c.

(*.*)

¶ The

¶ The declaration and warning.

E it knowen to all the Quenes true subiectes for their warning, to all false traitors and Papistes for theyr amendement, & to all the world for their example, that the Pope the common enemie of Christian truth, and of all iust crownes and dignities of kinges, hath graunted to Doctor Harding and other sometimes the Quenes subiectes, now fugitiues and trompettes of treason, a certaine authoritie in nature of an indulgence or pardon, to reconcile Englishmen to the bosome of the Romane Church, with a forme of absolution therto annexed in such sort as here is truely set out. The parties to whom and at whose petition the same is graunted are Englishmen, such as they be. The Pope to whom the suite is made, and by whom it is graunted, is a forayne Potentate, and our Quenes greatest mortall enemie. The effecte is to allure the Quenes subiectes with hope of pardon and promise of the kingdome of heauen, to reuolt from acknowledging

that her Maiesties supreme and vniuer-
sal ancient authoritie in her whole realme
ouer all her subiectes which they haue in
Parlament and otherwise orderly and
truely recognised, and to render their o-
bedience to the Pope a stranger, by whom
our Quéene is not onely deadly hated, but
also most iniuriously and vilely with pre-
iudice condemned. Some purpose it hath
had to winne some pelting gaine to the
pardoners or proctors that make marchan-
dise of the fayth and allegeance of her ma-
iesties subiectes. But (good reader) the
very principall end, & for disclosing wherof
it is at this time published, appeareth by
the date, by the forme, by the successes that
haue happened, by the conuenience of
time and matter with the last most trai-
terous deuises, conferences, conspiracies,
knottes, alliances, attemptes, and assem-
blies, and by other circumstances that fall
into vnseparable consideration with it, to
haue reached a great deale further, namely
to the dissoluing of the fayth, loue, and al-
legeance of the subiectes of this realme to-
ward the Quéene our most good, louing,
and natural soueraigne, to the encombring
of their consciences with necessitie of
grudging

grudging at her and reuolting from her, and to the assaulting of her maiesties person (whom God long preserue) her royall crowne and dignitie, and particularly and specially to the procuring, railing, aduaunsing, and strengthening this late most vile and horrible rebellion, beside the rest that are daily to be loked for with wise, ielous, and circumspect expectation.

It came forth long before the Northen rebellion, as well you wote good reason it is that the childe be gotten afore it be borne, or rather that the father be borne before the childe be gotten. It is not vnknowen how for such reconcilementes assemblies haue bene suspiciously made, substitutes haue bene deputed, and the like by many exercised, to crepe into deceaued subiectes hartes and draw them to bewayling of their supposed miseries, and to a desire of returning to the fansifull superstitions of Rome. How famous is the deliuerie of badges and tokens (with b. woundes and other superstitious deuises) as it were for markes of a faction? How notorious is their byeword of their golden day? It is knowen (for the letters be yet extant in good custodie) how one of

their Northren sacrificers wrote to an o-
ther of his owne faction, vz. Sir John
Plumtree, to be satisfied in a matter that
troubled his conscience, which was, that
he had at one of the rebellious Earles com-
maundement sayd Masse before absoluti-
on obteined from the Pope in such forme
as other had it. Appeareth it not evident-
ly that those receavinges to reconcilement
are with admonitions or rather conditi-
ons not to returne to true Christian reli-
gion which they call schisme, nor to quiet
and conformable life according to her ma-
esties proceding, which they terme schis-
matical? And what was this els, but to
prepare mens hartes by secrete shiftes,
whisperinges, exhortations, advises, and
traiterous practises, to repent their obe-
dience, to renounce it, to conceave a pur-
pose of not returning to it, and so after
such a preparatiue of a pardō, indulgence,
absolution, or reconcilement, with a glister
of treason to purge them cleane of all ho-
nest loyaltie, faith, and allegeance. And
so the silly abused pore men (be they in
worldly respect neuer so riche & politike)
are by degrees induced, first to abhorre the
course of these times and gouernment,
wherin

wherin they are borne in hand that they are out of the Church, as it were out of the Arke wrastling for life in the mid maine sea in perill of drowning, and this is their Contrition, which can not be without lothing those whom they thinke authors of their danger, of whom ỳ Quéenes maiestie is the chiefe. Secondly they are trained to conference and secrete consultation to make shift for their soules by ghostly counsell, and this is their Confession, wherin many traiterous deuises are agréed vpon. Thirdly to make vp perfect penance, for amendes they must enter into actuall rebellion, and that is the naturall Satisfaction to the sea of Rome, wherby the Quéene and realme are encombred.

But now marke (good readers) now cometh the case that ministreth good cause of consideration to you all. If you (good readers) be of great estate or beare charge in the common weale, as counsellers, lieuetenantes, iustices, or in any degrée of gouernance, now listen to matter of your charge, to awaken your care and put your duties in execution. If ye be meaner subiectes without calling in office, now harken to matter to moue ye to praier to God,

to direct their zeale and trauailes to whom it apperteineth, or rather as he hath hetherto done miraculously to preserue vs. This baggage, and all other of like sort, yea and some farre worse, can not well be sayd by such fine Italian, suttle, and vngracious heades to remaine or be newly put in practise after the rebellion suppressed, in respect of the rebellion past, but in hope of thinges to come. Such thinges as were provided as appeareth by their date long before the rebellion actually raised, vz. before sommer was xij. monethes, and at this day watch their times, may not be construed to haue regard to time passed remediesse, but to a reach of mischiefe whose successe is not yet seene. Full true it is that Papistrie hath no loking beyond this world, but is determined within worldly hopes, and therefore their deuises must be thought to tend to worldly politike endes, and so these pardons not propounded for soules health, but for hazarding of body and soule to serue a worldly fetch of treason for aduancing of the Popes and Papistes worldly ambition and gaine. There is a new mischiefe in expectation. God preserue our gracious Prince, and her

true

true Counsellers, which shall be the chiefe defence and safetie of vs all. Note some likelihoodes, but with a ielous regard for so precious a iewell as our Quéene is. Our Louanistes for a good while haue written no more. What is the cause? They take them to other weapons, they hang vpon expectation of the successe of rebellion or some like mischiefe, which by their former bookes they haue trauailed to stirre vp and geue occasion. A number of such as finding them selues to fele some harme or lacke by popishe obstinacie made sutes & gaue some hope a while of toward conformitie, now they shrinke backe, and holde out. And why so? Forsooth the men are now in hope, and in desire to see the lucke of one chaunce more. It is well knowen that some Papisticall fellowes that of late yeares did communicate and frequent common prayer according to the order of our Church, do of late time, belike since their reconcilement according to this wicked order, abstéine from communion and common prayer. And what is the reason? Aliquid monstri alunt, they are put in new courage, and will no more stoupe till they sée more how the

world will wagge, for a thing that they know, as they are borne in hand. What maketh the late flying of Papistes in such heapes, as those that tooke shipping here Colchester & other, afore and at other late times, but a trust to returne to pleasant fruition of their desired time vpon the proffe of the mischiefs that they haue brewed, and tonned and lacketh but broching. What intention haue they that runne away, leauing letters behinde them to pray fauour of the Quenes true officers with an intimation or inkling of promise, to be likewise good an other day to those that should shew them fauour now, but vpon a plaine reckoning of some vngraciousnesse in working, to hasten that day of their victorie, triumphs, and abilitie of recompensing? Papistes flie not, stirre not, brag not, nor do any thing, nor leaue any thing vndone without hope. This geare portendeth much.

But specially wey, why such vngracious geare commeth now out that was prouided long agoe? Why after the rebellion it commeth, that should haue had his place before? Forsooth in the sommer 1569. the rebels were not ready, and therfore

fore the worſt of this ſort ſtayed. In the winter following, the rebels were taken ſhort afore they were ready, and then in an vnſeaſonable time of winter the publication of thoſe traiterous Bulles would not helpe. Why come they now then? Forſooth vpon their hope of that which ought to be our feare. The world is ſtrange, treaſons be venturous, no enemie to be neglected, ſpecially nere and domeſticall. There is ſomwhat in working that ought to moue our ialouſie, to awake our hede, to sharpe our foreſight and endeuour, and to make vs prouide for preuention, but ſpecially to ſhield our ſelues by prayer vnder his wing that is able to defend vs, & in the meane time not to omit thoſe meanes of defence that he putteth in our handes.

Wherefore let vs all pray for her Maieſtie, that with courage ſhe follow God in the courſe that he hath plainly ſet before her highnes for her preſeruation. All ye noble counſellers goe forward in your honorable ſeruice to defend that realme that can not in all likelihode ouerliue the ſafetie of her moſt royall perſon. Ye Lieutenantes, Juſtices of ſheres and other officers looke to your charge, raiſe vp your at-

tention at euery occasion, haue good eye to rumor spreders & other forerunners of mistheues, take heede to Popish conuenticles, search the bottome where ye finde such leud tokens of Bulles and other Romish badges and trash, let slip no opportunities. All ye the Quenes true subiectes, looke about you, be earnest in prayer, heedfull in vnderstanding, redy in seruice, for ye be warned, and suffer no leud tales to be caried vndisclosed in place conuenient. Ye Papistes forsake your mischeuous intentions for ye be destryed, or if all be not yet forsene, leaue yet your treasons, least ye be hanged and damned too, which is worse. All ye strangers of nobilitie and other of forreine partes, where your helpes of intelligence or other good meanes may do good, omit them not, for to Christians of all nations the perill is common, and Papistrie is vniuersall and common treason to all kinges & states. All ye in whom it lieth to remedie, let not thinges runne past remedie. Remember noble Scanderbegs prouerb, that no beast be it neuer so fierce, can liue if the head be cut of. Consider that checking without necking is mate.

God

God sharpen iudgement, industrie, vigor and zele, for his glorie, for his noble deputie in this Realme our most gracious Quéene, for all the good guides and the whole body thereof. The Lord be mercifull vnto vs, and hold his holy hand ouer vs. The Lord of hostes rayse feare to suspect what harmes may be attempted, where by dispensations ghostly feare is taken away, and by want of due and likely reuenging, bodely feare is remoued. And the same Lord raise courage to his ministers to dispatch the cause of feare: if they that should do it do not feare, then boldly because they do not feare: and if they feare, then necessarily that they may feare no more. And God take from all men of credit the deuises to qualifie perils, to wrap fire vnder ashes in a perilous place, or to empech the seeking of the bottome of dangers that may breake out with new and doubled flame. Finally God geue vs grace that we do not by our owne negligence draw vpon vs hastily the thing that we haue cause to feare.

¶ God saue our Queene Elizabeth and confound her enemies.

None will make sleight accompt of these haynous threatnings and practises of Papistes, nor moue any other to make a laughing matter of them, or to wrappe them vp in negligence, but either such as can be content to laugh at her Maiesties destruction, or be blindly led to their owne vndoing, how fayre soeuer with vaine promises they be abused or by other respectes their iudgementes darkened.

¶ *Sene and allowed.*

❧ *Imprinted at London by Iohn Day.*